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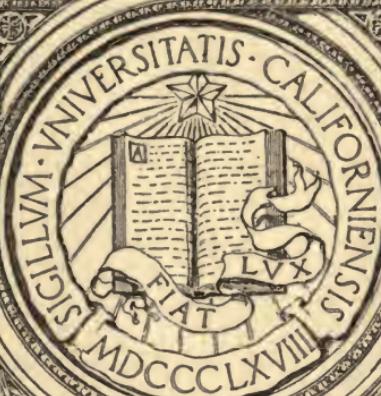
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THE IDEALS  
OF THE  
SHINRAN FOLLOWERS.

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# THE IDEALS OF THE SHINRAN- FOLLOWERS.

*Kibachi Tomai*  
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A Short Exposition of the Religion  
that is Professed by most of  
the educated Japanese  
People.

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## PREFACE

Almost five years have passed since Japan took her share in the present world-war. During this time she has done everything to enhance the efficiency of her active participation. Not only has she wiped away German influence in the Far East, but she has sent a part of her navy to the Southern Pacific, to the Mediterranean, and to American waters. Moreover, she has exhausted her resources to aid the Allied Powers in the manufacture of war supplies. The reason why Japan is bending all her forces in this war is not merely because she wishes to observe all the treaty clauses between England and herself; it is mainly because Japan desires to be a defender of true moral civilisation founded upon justice and

humanity. She was not forced by others to participate in the war, nor was she compelled by circumstances to abandon her neutrality. She has unsheathed the sword in order to make away with militarism, to crush the spirit of self-aggrandisement, and to make the imperialists reconsider what is really meant by culture. Those who understand Japan, will surely agree with us in thus interpreting the Japanese motive.

The war conditions, however, have produced a certain economical change in Japan, and her exports have abnormally increased, flooding the market with ready money, and she is at present enjoying an unprecedented prosperity. This fact has caused some people to imagine that Japan is really wishing for the prolongation of the war, while she has no genuine liking for high ideals as she claims to have.

People thus imagine Japan to be not only warlike nation but one that likes to see other haght. Those intriguers who have been constantly trying to alienate us from our friend neighbours appear to have partly succeeded in thus misrepresenting us. We do not deny that there has always been a group of such merchants — unprincipled political merchants who avail themselves of every opportunity just or unjust, to swell their private coffers. But these are a minority and are strongly denounced by their fellow-citizens who have sound judgment and high moral principle aspiring after a spiritual civilisation. Again there are some Japanese thoroughly intoxicate by the German craze for organisation, idea military efficiency, and its philosophical idea of ism. They naturally express more or less

sympathetic feelings for Germany ; but they are after all either short-sighted, narrow-minded scholars, or those who are perverse enough to delight in merely differing from others ; they are by no means representative Japanese with high moral culture.

Our countrymen who really represent Japanese civilisation endeavor to establish the principles of justice and humanity upon their historical basis of culture, and thereby to achieve the development of their national welfare and moral sense. And those ideas of justice and humanity are chiefly derived from the teachings of Shinran, which consist in the doctrine of universal brotherhood and in the exalted conception of humanity. Most of the educated Japanese are followers of Shinran, and their work as Japanese is to put those doctrines in practice, to glorify the Life Eternal,

and to maintain permanent peace. Therefore, as long as there are followers of Shinran in our country, we can rest assured of its walking toward the Kingdom of Glory and Peace along the straight road of justice and humanity.

But, unfortunately, these grand principles have not yet been made manifest outside of Japan, and it is natural that foreign nations are apt to misjudge us. But their misjudgment is to be the more regretted for those who misjudge than for the Japanese themselves. For this reason, we, followers of Shinran, have thought it most desirable and most opportune now to distribute among foreign friends a short tract treating of Shinran's religion of justice and humanity. The tract is published in English, French, and Chinese, in order to reach the largest number of foreign readers. We, the undersigned, have no political power nor ambition, nor are we

men of business specially interested in foreign trade, we are peaceful, obscure citizens of Japan and devoted followers of Shinran, quietly pursuing our daily occupations. The object of this publication is, therefore, entirely free from any selfish motives, political or commercial; it is religious, pure and simple, for we merely desire to acquaint our foreign friends with the faith and ideals which are moving in the hearts of most of the Japanese. Our sincere hope is that when they at all try to interpret the Japanese they will not lose sight of this religion of Shinran underlining their life and culture. We should be exceedingly pleased to answer whatever questions our kind readers are likely to raise after perusing this humble attempt to present in the shortest possible form our faith in justice and humanity, in glory and peace.

We heartily pray our Lord Buddha to shower his infinite blessings upon our foreign friends, into whose hands this tract may fall even before the conclusion of peace, which, we hope, will put an end to all the inhumanities we are witnessing now.

KIHACHI IMAI.

MOTOSABURO MATSUTANI.

TOKYO, February 1918.



IT was about ten years ago that a strange phrase travelled from west to east, it reverberated throughout the Oriental countries, and we were deeply struck by its strangeness, by its apparently having no conceivable meaning. "Yellow Peril" is the phrase.

We, people of Japan, bear no ill-will towards the rest of the world. Whether in the East or West, any civilised nations that have taught us in one way or another to bring about the present state of culture in this country, have been respected and honored by us. We have no social or religious prejudices. We have no thought whatever to discountenance other people because of their social differences, religious beliefs, or of their nationality. Throughout the history of Japan which dates as far back

as 2700 years, we have never once declared war upon neighboring countries for the sake of self-aggrandisement. We have endured to the utmost barbarism and cruelty for the love of humanity, for the peace of the world. It is true that we were engaged four or five times in foreign war, but we had no intrigues, no evil designs, no ambitious policy. There are no records in our history pointing to any war that was waged from motives of avarice or subjugation or mere conquest. This is our pride.

The Empress Jingo, in the year 200 A.D., invaded Korea, but this was not a war of self-aggrandisement. She crossed the strait just because Korea refused to observe terms of peace, she wished to make her realise the result of the non-observance of a treaty. In 1281 Japan was raided by a powerful Mon-

golian army. The aggressors were most ruthless. Fortunately, they suffered a complete defeat at the hand of Hojo Tokimune, who, however, refused to follow up his victory. In 1592 and in 1597, we had another foreign war with Korea and China, because they were so arrogant and spiteful as to regard us as their dependency. After this, peace lasted 300 years, and we had no blood-shedding complications with the neighboring countries, when in 1894 China offended us so much as to make us again stand up in arms against her. That this war was provoked by China, is still fresh in the memory of the world. And that Japan had no ambition for a territorial expansion, is well proved by her unselfish abandonment of the Liaotung Peninsula, which once went through the baptism of the blood of our brave soldiers. If Japan were not really

thinking of the peace of the Far East, she would never have given up the conquered territory even through the advice of the three European powers, Russia, Germany, and France. The Russo-Japanese war which broke out in 1904 was also a defensive one on our part. We were willing to suffer a great loss of life and property, but had no imperialistic design over a foreign country. When the campaign came to an end, we demanded no indemnity from Russia. In fact our diplomatic relations with the latter grew most satisfactory after the war; for our national policy was to maintain the peace of the Far East at any price. Is not the history of Japan a clear record of a people peace-loving and war-detesting? Was any war, as we have already seen, ever waged by Japan for conquest and self-aggrandisement? We always stand for peace. Whenever there

is a chance, we are ready to extend our arms for the welfare, harmony, order, and coöperation of all the nations. We love all humanity. We pray for their happiness. How strange, when we are so pure-hearted, that we have to hear that absurd phrase "Yellow Peril" travelling over from the West for these past ten years!

Japan is a Buddhist country, and on this account she harbors no antagonistic or hateful feeling towards Christian nations, for it is against the Spirit of Buddhism. But the following report full of incredibilities has reached us recently, and we cannot help considering how such things could ever happen. The report runs: Just because the Oriental peoples are not Christians, the German Emperor has been bending his efforts by various contrivances to arouse among his own subjects a hostile senti-

ment against us. For instance, the Kaiser ordered a certain well-designed picture and its copies to be distributed among the gymnasiums throughout his country. The intent of the picture was to get all the European powers united for the conquest of Buddhist nations. But to our minds nothing is more contradictory to the teachings of the Christ as professed by the Kaiser himself, for is it not the spirit of his religion to "love one's neighbors?" The principle of universal love is taught by all religions. Buddhism and Christianity unite in this respect. Thus, we have always expected of Christians to manifest the same sentiment and to practise the doctrine of love and peace, or at least to show some efforts to follow it. We have never dreamed of a Christian ruler endeavoring to create a league of Christian nations in order to bring a Buddhist country

into subjugation. We have never dreamed of the German Emperor trying to propagate a decidedly anti-Christian idea among his own subjects in the name of his religion. This is simply beyond our conception.

The winter before last, some of the influential German statesmen issued a proclamation to their countrymen, saying: Japan is a Buddhist country, and it is most probable that she will use all her subtleties to unite her neighbors, China, India, and other countries professing the same religion, and form a consolidated force against all Europe; the Japanese statesmen are all noted for their craftiness, nobody can foresee how deeply their schemes are laid down. This German manifesto, soon after its issue in Germany, was translated into Japanese, and our countrymen are well acquainted with its purpose. They all know how

groundless the allegation is, and also how contriving the Germans are. We are a peace-loving people. As to making religion an instrument of political conspiracy, it is against the Buddhist conception of life and the world.

For about 2700 years since the foundation of the Empire of Japan, we have been cultivating the virtues of love and benevolence. The Goddess worshipped as the mother of the Yamato race has her name derived from the virtue characteristic of her. The meaning is "one who sheds love and benevolence like the sun universally illumining the world." For love is the ideal of our national life, and it is incarnated in the Goddess. Her will is the will of the Japanese. The introduction of Buddhism into Japan and its benign influence over the people have but helped to strengthen and deepen this national ideal. The teachings

of Buddhism and the will of our ancestral Goddess have formed our national character in such a way as we can say that the feeling of love and benevolence is running in the veins of every Japanese, from the Emperor down to the multitudes. There is no gainsaying this. Listen to a poem composed by the late Emperor Meiji who was grieved over a warlike state of things then existing. It runs thus :

“ Within the four seas  
Brothers we all were —  
Thus I thought :  
Why then these waves  
By the wind stirred ? ”

Every living being existing on this earth belongs to one great brotherhood. No matter how different we are in religion, nationality, and form of government, we are all friends and brothers. These differences are not suffici-

ent to create hatred and antagonism among the nations. When we are all united in one universal feeling of brotherhood, we have peace permanently established. This is the ideal of the Japanese. How could we be so reckless as to aspire after the glory of conquest? Our hearts are sincerely filled with prayers for peace and general welfare. The spiritual kingdom on earth is only possible when we, drinking deep of the fountain of love, can rise above religious differences, social prejudices, or national jealousies.

The religion of Shakyamuni came to Japan through China and Korea about 1320 years ago which corresponds to the year 552 of the Christian Era. While, philosophically, Buddhism allowed itself early in India and also in China to be interpreted in more than one way, what most influenced the Japanese

was its purely religious side, that is, its gospel of love and benevolence. The idea of universal brotherhood, which has been the ideal of the Japanese ever since the establishment of the Empire, was in perfect agreement with the teachings of Buddhism. Therefore, the result was a wonderfully rapid propagation of the latter among the people, it was as if feeding a fire with perfectly dry hay. To love and trust one another unreservedly—this has now grown to be a well-defined creed of our countrymen. Especially, they have come to consider it one of their highest duties for the Japanese as well as for the Buddhists to look after the poor and to help out the helpless. The Empress Komyo (701-760) made it her life-work to rescue unfortunate sufferers of leprosy. Prince Shotoku (574-621), son of Emperor Yomei, established dispensaries. Emperor Shomu built

a huge statue of Buddha measuring fifty-three feet and five inches in height, as an emblem of universal peace, while Empress Komyo had a wooden image of Avalokiteshvara carved, thereby symbolising the virtue of love and philanthropy. Inspired by these noble examples, Buddhist temples were built all over the country, not only by the Imperial government itself but by some important personages of the day ; and here the followers of Buddha flocked and prayed for the cultivation of human virtues and for the realisation of their noblest ideals.

Thus, we can see how the Japanese including the Imperial House and the general people, came to regard justice and lovingkindness as the main elements of their national and religious life. As the sun rising from the eastern horizon spreads its benevolent rays all

over the earth and vivifies the creation, so the Buddhist gospel of love has proved to be the spiritual illumination of the Sun-rising Country. Having yet no accurate geographical knowledge of the world outside of a few Oriental countries, Japan had no communication whatever with Western nations; but she stood in perfectly peaceful relation to her neighboring states, China and Korea; their inter national friendship was full of amity and brotherly feelings. This was no doubt due to the humanitarian influence of Buddhism.

Buddhism has a threefold aim. 1. The first aim is to relieve sufferers from their pain and to bless them with happiness. We are all sufferers of some kind, physically or spiritually. Even when we are enjoying perfect health and abundant wealth, we cannot escape from worry, despair, disappointment, or some

other mental vexations. Buddhism is ready to extend her helping hand not only to rescue us from suffering but positively to rejoice in celestial happiness. 2. Buddhism endeavors not only to make us refrain from doing evil but to cultivate goodness. Whatever views we may have of human nature, the fact is, it tends towards practising evil deeds, disturbing the peace of the world, and inflicting pain upon others. Unless this is kept in check, we cannot hope for justice and goodness. Hence the Buddhist teaching. 3. Buddhism desires to dispel the cloud of ignorance and to reveal the light of understanding. Uncultivated intellect is enveloped in darkness. When this is polished, it gradually brightens up. The object of Buddhism is to make us all come to the realisation of the enlightening truth. In short, the Buddhist teachings consist

negatively in the eradication of anything painful, wicked, and ignorant, and positively in the promotion of happiness, goodness, and true wisdom. When this twofold activity is carried out to its legitimate end, there is nothing in the world that will hinder its cultural perfection in truth, goodness, and beauty.

Buddhism so far known to the West is the negative aspect of its conception of life, that is, the Buddhism that teaches a complete annihilation of human existence in its bodily as well as spiritual form as the means of reaching perfect painless state. That this is merely the negative side of Buddhism will become clearer when we know something of the Buddhism that was introduced into Japan through China. For the latter does not aim at annihilation in any manner, but at the elevation and purification of the present life as

we live it, so that there will be more power, more life, and more happiness on earth. That is to say, the ideal of Japanese Buddhism is to build a spiritual kingdom in this life, not in the abstract, but in all its actuality;—a kingdom where, in accordance with the great spirit of the universe, each can fully enjoy his freedom without infringing upon that of another, and where, soaked in the spring shower of love, all is merged in celestial happiness.

It is quite natural, therefore, for a people embracing such a faith to regard all antagonism and aggressiveness as the greatest of moral crimes. Of course there are some even among such people who want to ignore international morality for the sake of an exclusive, self-centered policy. But the majority of the Japanese are good, faithful Buddhists who will not lend an ear to those unprincipled publicists.

Unbelievers, just because they are unbelieving, advocate egotism and try from that standpoint to solve international questions and commercial interests. Some of them go even so far as to treat other nations as intrinsically antagonistic to the welfare of this country. This is simply unpardonable. We, Buddhists, are ashamed of them. We loudly protest against those egotists and endeavor to correct their errors according to the true Buddhist teachings. The drum of love is heard even through the noise of disorder, and the light of truth is seen even through the enveloping darkness. Are not those false prophets now coming before the true faith of Buddha and taking off their dishonorable masks ?

As we said before, the principal object of Buddhism is to establish a spiritual kingdom of love on this earth, and the natural result of

its propagation among the Japanese people is that they defy even death when the question of humanity is concerned. Let anybody go against humane principles, whether he is a Japanese, or foreigner, whether he is a Buddhist or not, the true, faithful follower of Shakyamuni is sure to rise against him and will not rest until the guilty one is thoroughly made to realise his grievous fault. All the wars ever fought by the Japanese originated from this high motive, and it is easy to understand that their participation in the present world-war is also due to the noble aspiration which is astir in the breast of every true Japanese for the realisation of permanent peace and universal brotherhood.

This we will prove from the inner life of the Japanese as it is lived in harmony with the spirit of the founder of Buddhism. It

was 1370 years ago when this faith was first introduced among the Japanese, who were at once struck by its noble ideals of happiness, goodness, and truth. The nation has ever since been drinking deeply from this inexhaustible and ever-refreshing fountain, until the mind thus saturated in the faith came to be crystallised in the religion of Shinran (1173-1262). This is called the True Sect of the Pure Land (Jodo-Shinshu). It is now about 700 years old, but its spirit ever remains pure and unsophisticated. It has branched itself into ten different congregations, but its common faith suffers no modification. The majority of the Japanese people are either its followers or its hearty sympathisers. How active and influential the religion of Shinran at present is, may be gauged from the flourishing conditions of its ten headquarters and

2500 temples and missionary establishments all over the country, including its overseas territories. No ; their activity also comprises Eastern Siberia, several states in China, parts of North and South America, the Hawaiian Islands, and other places, and there are scattered in all those localities millions of devout followers. Therefore, to expound the truth of this religion of Shinran means throwing light on the foundations of the national faith of the Japanese. When this is understood, we shall logically be able to comprehend what attitude Japan holds towards other nations, politically and morally.

Before Tokyo was made the capital of Japan, fifty years ago, Kyoto had been the centre of culture for more than ten centuries. It was in the vicinity of this ancient metropolis that Shinran made his earthly appearance

750 years ago. As his family was one of the nobility in close connection with the Imperial House, his future, if politically mapped out, would have promised a most brilliant one. But his circumstances designed him to work out a far greater mission. He lost both parents while he was yet young, and this made him reflect on the impermanence of life. At the age of nine he abandoned his hereditary title and became a homeless monk at a Buddhist monastery. In those days Mount Hiyei was the seat of Buddhist learning where those aspiring after the mastery of the noble truths congregated. Shinran was also one of those aspirants. But all the knowledge, all the logical subtlety that was so highly valued by them, failed to strike a light in his soul. While he was greatly respected by his fellow-students as well as by

his own teachers for erudition and the noble character which so distinguished him, he was himself groping in the dark, not knowing where to find a ray of real spiritual enlightenment. His was a sincere soul. Learning, fame, or reverence did not at all touch his inmost feeling. He felt as if he were all alone in the world struggling hard to solve the deepest problem of existence. Twenty years passed. He was now twenty-nine years old when he knocked at the gate of Father Honen (1133-1212), who was living at the time at the foot of Higashi-yama. Honen was initiating people into the faith of Amitabha, which attracted Shinran to the doctrine of the Pure Land. Shinran finally found his ultimate peace of mind in this faith as propounded by Honen, and became his disciple.

The rules of the Buddhist monastery re-

quires its members to be homeless, celibate, and vegetarians. Shinran did not comprehend the purport of these requirements which were so against human nature. The instinctive desires are meant to be guided through the proper channels, and not to be altogether suppressed. The suppression is sure to end in tragedy, for it cannot be in accord with nature. If a spiritual enlightenment is to be caught by such suppressions, unnatural and irrational, human existence itself must be false, the actuality of life must be pronounced naught. This is revolting, for our inmost yearning is not negation or annihilation, but elevation, enrichment, purification, and enlightenment. Religious life must not contradict social and family life, nor must it be severed from the latter. In Honen's Ami-tabha-faith, all those phases of life are perfectly unified and harmonised. Honen teaches that

while engaged in one's ordinary occupation, leading a family life and pursuing the material welfare of a social being, one can practise the true religious life with all its blessings. Shinran came in contact with this teaching, and at once found it to be the true one resolving all his former doubts.

Shinran married in the tenth month of his thirty-first year. According to tradition, his wife was a daughter of Prince Kujo Kanezane, prime-minister of the time. A son was born to them in the year following. Their home life was peaceful and happy, but this was ordained not to last more than four years. In the year 1207, when he was thirty-five years old, sorrowful events came to pass. As the Amitabha-faith of Honen began to gather its influence rapidly among the people, other Buddhists were stirred up. Jealousy

turned into persecution. The court was falsely informed of the movements started by Honen and Shinran, and they were ordered to be exiled while Honen's disciples were put to death and further propagandism was strictly forbidden.

The sentence of banishment now sent Shinran to the North, to the frontier province of Echigo, away from his home. Whatever civilisation Japan was enjoying those days did not extend outside of the capital. The people living farther away from Kyoto were in a state of primitive culture. There were really no decent facilities for communication. To be sent away to a remote province, therefore, meant to be cut off from civilisation. Shinran was now put in a sorrowful plight. But he was a strong enough person to regard this as a specially appointed opportunity to test the

depths of his faith. Later, said he, "Just because I was banished to a frontier province, I could come in contact with the rural people to whom the faith of Amitabha was imparted. In this sense, the order of exile turned out to be a missionary tour. That I was permitted to live a life of brotherhood in faith with the simple folks was all due to the spiritual aid given me by my master Honen." This statement gives an insight into Shinran's psychology at the time.

He passed five years in Echigo, where in the meantime his wife followed him, and they made many friends among the people. In the winter of 1211, the government revoked the order of banishment, and Shinran was allowed to come back to the capital. He at once started on a journey with the hope of interviewing once more his beloved teacher

Honen. But on his way the news came to him announcing the death of the master. "What is the use of getting back to the capital now?" he said. "I had better stay away in the country where I can make friends embracing my faith." So from Echigo he went east and settled in Hidachi where he was engaged in preaching his views of Buddhism and also in preparing a manuscript. The manuscript was completed when he was fifty-two years old (1224). The treatise is called "On Doctrine, Practice, Faith, and Realisation" and deals with the fundamental principles of his doctrine.

His missionary method was never aggressive and militant. He never wished to encroach upon the fields of other Buddhists' activity. Those who came to him were heartily welcomed, but those who left him were quietly let alone. He avoided quarreling, he

refused to attack others. As he knew well that the working of a great power could not be meddled with by any human artifice, he remained calm and serene, not at all moved by the vicissitudes of life. He did not revolt, though he was never tired of preaching his doctrine to all those that came to him. This life of quietude and spontaneity attracted many friends and co-believers around him. Hidachi became the centre of the new faith. After twenty years of residence in this remote province, he, sixty-two years now, at length decided to go back to Kyoto, which is about 500 miles from there. He spent about two years on his way, stopping for a month here and for half a year there, all the while freely distributing the blessings of Amitabha.

In Kyoto he had no fixed abode of his own. He wandered from one place to another,

according to his pleasure or as he was invited out by his friends. He talked to his visitors and truth-seekers concerning the new faith of Amitabha. He also kept up constant correspondence with his distant sympathisers scattered in different localities. His letters are filled with fraternal spirit and democratic feelings so that even the uncultivated can easily grasp the fundamental tenets of his teachings. At the age of ninety (1262) he showed a slight indisposition. It was the twenty-third of November, "Throw my remains into a river! Never, never put yourselves to the trouble of a burial formalism"; thus saying, he finally passed on the twenty-eighth at noon. He showed at the time of death the same dignity which characterised the Buddha's entrance into Nirvana.

Shinran's faith was in Amitabha and he lived in the spirit of Amitabha. Whatever

happiness one could have in this life as well as in the one that follows was to come from this belief, and from a life manifesting it. By Amitabha he did not mean any supernatural being who created this universe, nor one who will punish human beings for their evil deeds. To him Amitabha was a Buddha who loves all people as his own children, thinks of their well-being, and enlivens their life-activity. He called Amitabha "one who is without color, without form," by which he means that the Life of the universe cannot be brought within the limits of the human understanding, as it is above all forms of particularisation. And because Amitabha is no particular form, he is in communion with the actuality of all things and prompts their life-activity. When we are awakened to the reality of his working, our lives as we live them partake something

of eternity. Therefore, we are all brothers and participants in the One Life, no matter how different we are racially and socially.

This idea of "universal brotherhood" was proclaimed in China by Donran (476-542), believer in Amitabha, and in Japan by Shinran who called everyone his "brother", his "companion", who embraced the Amitabha-faith. He never permitted himself to be called "master" or "teacher" in contradistinction to "pupils" or "disciples" who formed his congregation. He ignored all class-distinctions. All honest occupations were to him honorable and full of dignity. All the Amitabha followers were equal before him ; they were all uniformly participants in the work of the absolute creative Life that knows no dualism ; no distinctions were to be made between hewers of wood and the proudest families of the country.

Nor did Shinran ever hate men for their past misdemeanors; thieves or even murderers were taken in by him as brothers, when they had once been awakened to the faith of Amitabha. "Good and evil, these two things I know nothing about"; Shinran used to say; in him there was no thought of judgment, everything was embraced in the oneness of love.

Shinran is sometimes compared with Luther in this respect, that both caused a transformation in the monastic system in which each had been brought up, that they made it possible to practise the principles of their religions in our normal, everyday, worldly lives which demanded no retiring into solitude, no going through an ascetic discipline: yes, in this respect they resemble each other. But Shinran had no conception of establishing a new religion or of protesting against an old one.

Nor was there any political coloring in Shinran's movement while Luther stirred up a vehement political agitation along with his work of reformation. Besides, Luther considered himself a reformer and was conscious of what he was aiming at. How brilliant and courageous he was when he loudly proclaimed his ninety-five articles ! Compared with this, Shinran was quiet and almost unconscious of the extent of his reformative activity. "Shinran is not going to propagate any new doctrine ; he only wants to believe the teachings of Tathagata and to make others follow them just as he does." This was his assurance. He said further, "All the Fathers of the three countries (India, China, and Japan) have been proclaiming this one doctrine, and I have no selfish idea in asking people to listen to it." He called himself "an ignorant one," refused

to be looked up as leader, and had no desire to be known as reformer. Life flows so spontaneously and irresistibly that no one can stand in its way trying to hem it ; woe betide those who act contrary to its free activity : such being his inward faith, he was willing to let the Absolute Life work out its perfecting plans, he remained calm, confident, and observant of the laws of life.

Shinran was driven out of the capital, but he never uttered a word of complaint. He believed in the government authorities and paid full respect to their exercise. The founder of the Japanese constitution, Prince Shotoku, was a great Buddhist, whom Shinran revered as the Father of Japanese Buddhism. He naturally never dreamed of rising against the laws of the country. In fact, he rather rejoiced in the opportunity of propagating his religion among

the people living far away from the centre of culture. Once he was visited by a hostile Buddhist, who, taking Shinran for a heretic, secretly cherished the idea of assassinating him. Shinran knew it, but he showed no desire to protect himself against the murderous attempt. He interviewed him as if he were not conscious of anything. He was quiet, dignified, and yet full of loving spirit. The evil designer was deeply struck by the attitude of Shinran, and was at once converted to his faith. Shinran was the model of non-resistance. His whole life was spent in peace, harmony, and in obedience to the civil laws. His idea was to be the apostle of love and kindheartedness. He only wished to preach and practise the doctrine of happiness. He was the incarnation of the Buddhist virtues.

As he was a strong advocate of universal

brotherhood, he refused to recognise any class-distinctions. Though he belonged to the nobility of the time, he lived like a commoner. Nor did he wish to create any priestly hierarchy. He was learned, he had a devout heart, he was religious in its true sense. Just because of all this, he was the most democratic person of the day. He was against organisation, an enemy of special interests. Whatever power he gradually gained through his scholarship, piety, and noble character, he never abused it. He was not a believer in ritualism. Ostentatious display was not in his element. He went about in his black robe like a mendicant. Then he believed in labor. Whatever spare time he had he employed in working in the garden, in helping the farmers to till the soil. The house where he lived was a mean structure. When he was about to die,

he specially ordered his disciples not to make any funereal display, or to erect anything commemorating his life or work.

With all these views of life, he did not think of making others follow his example against their own conviction and inclination. He did not try to make the plebeian rise against the aristocracy, nor did he instigate his disciples to fight ritualism and sacerdotalism. Therefore, his life was what Tolstoi himself might have aspired after, though Shinran was absolutely free from the antagonistic and pugnacious spirit so vehemently asserted by the latter. Shinran silently practised himself what he taught. He was a pacifist, but he did not start a warlike movement against militarism. He did not refuse to have social intercourse with the warrior class of those days. While we cannot definitely state what was his

personal attitude towards war in general as nothing is left on record concerning the subject, it is possible that he had no objection to a just war, one that was for permanent peace, for human freedom, for moral principles. His master Honen once gave a monkish robe to a soldier advising him "to fight for the sake of justice." Kenryo, Shinran's grandson in faith, took up arms against non-believers, because they forced him to adopt this method for self-defence. But as soon as he was ordered by the court to lay down the sword, he at once obeyed. It was his principle that religion and the state-law must work in co-operation for the general welfare of the people. In short, Shinran was not a man of mere preaching, but practised himself whatever he wished others to practise. He was a quiet doer, not a loud talker.

We will not enter into any further detail, as we think the above is sufficient to show what kind of a person Shinran was. We consider him to be a happy unification of the spirit of Buddhism and the national character which had been cultivated ever since the establishment of the Empire. In him Bushido was concretely symbolised. It is now 650 years since his death, and during these times the majority of the Japanese have lived in his faith, have adored his character, and have been pursuing the ideals of justice and humanity. Where his faith is most prospering in Japan, that is, in those provinces facing the Japan Sea, remarkably few cases of murderous crime take place; yet those people proved to be the bravest soldiers in both campaigns, the Chino-Japanese and the Russo-Japanese. They are grievously mistaken, they who take our people

to be thirsting for blood and for the satisfaction of wild animality. Bushido must not be identified with the instinct for greed, for power, for conquest, for self-aggrandisement. It has nothing to do with those barbarisms. We rise in arms only when our own ancestral home is threatened, when our Imperial House, which is the main spring of our national welfare and the grand root of all our family-system, is put in danger. We would fight on such occasions to the last person, pour out the last drop of blood. But to be the unqualified advocates of imperialistic militarism, no, we are Buddhists, and our national character forbids.

The whole world is fighting now, with all its scientific resources, with all its human subtleties. Whatever civilisation we have acquired through these long centuries, is blown

to the four winds. War is raging not only on land and water, but in the air and under the sea, precious human blood is mingled in the dust, blown up in the fire, poisoned by the fumes. This is really a world-tragedy. To find peace one has to fly away from this earth. It is true that this has instigated the inventive spirit to make use of every national resource for the work of destruction. But what have we gained after all in the way of moral elevation? We have grown more skilful in committing murder on a large scale; in other words, we are increasing evils instead of doing away with them. There are now more invalids, more people gone insane, more degenerates, more anger and hatred, the incredible growth of cruelty and inhumanity, and a wider spread of confusion, ignorance, and malicious destruction. Of course, we may say that the war

was first caused in the name of justice and humanity; but as it goes on at present it appears to be no more than a wanton shedding of human blood. Is this really demanded by our nature? Are we yet so wild and savage as to be able to look at all these horrible scenes without compunctions? Is it not rather in accordance with the innate goodness of human nature to see this barbarity stopped at once and to embrace one another in peace and lovingkindness? And, as we, Japanese Buddhists, are living in the faith of universal brotherhood as promulgated by Shinran, we are especially anxious to hail a speedy termination of the war and to see all the brethren of the world unite in the perfection of the work of the Life Holy and Eternal.

Generally speaking, individual as well as

international complications arise from misunderstandings. Our heart-felt desire is for peace; not for war; it is a harmonious relation between one another, and not mutual destruction or wilful prejudication. Naturally, therefore, when a thorough understanding is restored the ray of peace will surely be bursting out of the threatening clouds. We may occasionally have to fight, this may be inevitable, but even this must come out of fulness of love. When a heart wanting to be united into another finds its way blocked somehow or other, it struggles, and we may call this a fight. But there is nothing here that will betray the baseness of the motive. We are not unconditionally against war of any sort, we know we have to give up our lives sometimes for the sake of something far more precious than mere living. But we must always remember that peace is the first and

fundamental demand of our hearts. We are strongly disinclined to disturb it without a sufficient reason for doing so.

We are happy to know that European nations have come to recognise us as a power, particularly after the Chinese and the Russian war; but we regret most deeply that this recognition is found often coupled with another kind of recognition, that is, the recognition of Japan as a warlike nation, that will take up arms under any pretext. This misunderstanding may lead to another misunderstanding, and it goes without saying that the final issue may not be a very pleasant thing for any of us, for one who misunderstands as well as for one who is misunderstood. Our constant prayers are to promote permanent peace and happiness among all nations, based upon the principle of universal brotherhood. Brothers

and sisters of the world, may you thoroughly understand where our faith ultimately lies and come to us with a heart filled with love and peace.

The present war, we believe, has come out of a combination of unavoidable circumstances, and we, the Japanese, are also participating in it. Our inmost prayers, however, are for a happy termination to all this at the earliest opportunity. We pray Buddha for the coming of a holy kingdom, where the sword turns into the plough and where the wild lion sleeps with the lamb.



Matasabura. Matsutania

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大日本帝國東京市淺草區橋場町三七  
發著作兼 松谷元三郎

大日本帝國東京市小石川區林町十八番地

同 今井喜八

大日本帝國東京市本所區番場町四番地  
印刷人 原子廣輶

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ながらに參戰はしてをる。然しながら、我等日本人は衷心から一日も早く終局の日の來らんことを佛陀に祈つてをる。願はくは、鎗を以て鎌と變じ、劍を以て犁に代へ、野獅子は羊と共に臥する聖なる天地の早く來らんことを。(終り)

とは思はない。時に大に戦はねばならぬことを覺悟してゐる。けれども、日本人は好んで平和を攪亂することを惡む。日本は日清日露の二戦争に由つて世界の各國に其の存在を知られたことを光榮とする。然しこれと同時に、世界における好戦國民として、各國人から誤解されたことは、如何にも迷惑である。この誤解が他日また狐疑を起し隔意を生じて、互に心にもなき争鬭を來すやうになつては、實に痛ましいことである。我等日本人は自己の衷心に湧き出づる四海兄弟の信念に乘托して、世界全人類の平和と幸福とを念願してをる。願はくは世界各國の兄弟姉妹よ、我等日本人の信仰を理解して、永遠に愛敬の握手をかはして頂きたい。

現戦争は止むを得ない事情から起つた。我等日本人も涙

痛切に一日も早く平和の女神が四海に驅け回つて、永久に聖なる生命の生成に一致協力する暁の來らんことを念じて居るのである。

想ふに、國と國と人ととの多くの争鬭は、各自の衷心の願求ではなくて互に疑悶を抱き誤解をする結果止むを得ず好まぬ戦争を敢えてするのである。それゆゑ互に打ちとけて双方の疑雲が去つたならば、自然に平和の太陽は世界に輝き亘るに相違ない。人間は、時に止むを得ず戦はねばならぬこともある。それはやはり衷心の愛情が變態したものであつて、愛の心に互に一にならうとする欲求が、或る事情のため障礙せられて痛ましい戦鬪となるのである。従つて、我等日本人は彼の極端なる非戦論者の主張に盲従しやう

ほどの進歩を得たか。要するに、それは結局、人間の罪惡を一層深からしめたに止まりはしないか。痛むべき不具癡疾、神經精神の錯亂、人倫道德の頽廢、さては憤怒を發し惡毒を吹き、陰險性虐殺性の增長、錯誤昏迷大膽なる破壞、此等の外に現戦爭は何を齎したか。固より、現戦爭もその由つて起つた動機には、正義と人道とに對する止むを得ざるもののが存したであらう。けれども、今日となつては、たゞ戦のために戦ひ、血を見るために血を流す外、殆んど何等の人道的理想がないではないか。嗚呼、果して人類の本性は、現戦争の如く血に渴いて居るであらうか。人類の本性は、衷心から平和を欲し、互に相抱くことを願うてゐるではなからうか。特に四海同朋の眞情に生きつゝある親鸞の教を奉ずる我等日本人は、

虐げることを潔となし得ない佛教的國民性を持つて居るのである。

今や全世界はあらゆる科學的智識を傾倒して前古未曾有の大戰亂を渦巻かせてをる。地上と海上とを論ぜず、海中には潛航艇によつて人血をしほり、空中には飛行機によつて爆火を燃やし、而して地上にはまた毒瓦斯、機關銃等によつて慘劇を演じてをる。誠に、地球の外に出でざれば平和の天地に棲む能はずといつた有様である。人類は現戰爭によつて自然科學のあらゆる威力を發揮した。人間は自然力の上に未曾有の支配者となつた。けれども、此等に由つて人間はどれほどの眞なる向上をなしたか。現戰爭は互に殺人器を益々精銳にし、殺人法を愈々慘酷にしたといふ他に、どれ

は、日清、日露等の戦役において明かに證明せられたところである。若しそれ、我が日本の國民性を以て、血に渴したる野獸的本能の熾烈なるものと解釋する人あらば、それは解釋するものゝ大なる誤りである。また我が日本の武士道を以て膨脹慾、侵略慾、征服慾の權化の如く解釋する人あらば、これも以ての外の迷信である。固より我等日本人は自己の祖國のためには死するも敢えて厭はない。特に、日本國の父であり、神である天皇陛下を衷心から愛してをる。萬一、ごの君の上に、この國の上に、侮辱を加へるとか存在を危くするとかいふやうな者がある場合は、恰も狂人のやうになつて是れと戰ふことを辭せない若き血に溢れてをる。然しながら、我等日本人は、掠奪者、侵略者、征服者となつて、他の國々を

命と聞いては、國法と教法とを鳥の兩翼の相俟つが如くに併べ信ずる彼は直ちに従順にその軍を止めたのである。要するに、親鸞は議論の人でなく、實行の人である、他人に強ゆる人でなく、自ら安んじて行つた人である。

親鸞に關することを詳述すれば際限がない。それゆゑ、今はたゞその要點を概説するに止めて置く。兎まれ、親鸞は、日本建國以來の國民性と佛教とを打つて一團とした日本魂の象徵である、武士道の具體的表現である。彼死して今日に至る六百五十年間、日本人の大多數は彼の信仰に養はれ、彼の人格に生きて、麗しき正義人道の生活を營んでをる。特に彼の教團の尤も盛んである裏日本には殺人罪を犯すものが著しく少なく、而かも正義の戰争には殊に勇敢なること

だ自ら實行して居たのみであつた。従つて、トルストイのやうに、戦争を絶對的に止めやうとするやうな社會的運動もしなかつた。固より彼は平和主義であるけれども、自己の平和主義を以て戦争者を罵倒はしなかつた。彼は時の武士とも親しく手を握つた。想ふに、彼の戦争に對する意見は、少しも著書や語錄の上に著はれて居らぬから明瞭に知ることは出來ぬけれども、恐らく彼は、正義の戦争ならば肯定したのではあるまいか。即ち彼は人類平和のため、自由のため、人道のためには、或は戦争をもし、媾和をも辭せなかつたことと思ふ。即ち彼の師法然は既に僧衣を戦士に與へて「正義の爲めには戦へ」とまで教へた。さうして親鸞の法孫なる顯如は、止むなく劔をとつて無信仰の人と戦ふた。されど朝廷の

かつた。彼は常に乞食僧の如く黒い衣を纏つてゐた。また彼は労働の神聖を感じて時には田の草を採つて百姓の手傳をもした。彼は常に狭く立派でない家に住んだ。彼は死するに及んでその葬式をいかめしくすることを止めしめた。彼は死後、その遺跡を記念する建築物や墓場を設くることをも禁止した。

然し、彼はこの主義を以て他人に強いやうとはしなかつた。貴族に反抗して平民の肩を持つといつたこともしなかつた。儀式的佛教を斥け、殿堂的宗教を破壊しやうともしなかつた。それゆゑ、彼の生活は、ちやうど露西亞のトルストイの理想として居たやうなものであつたが、然しトルストイのやうに社會の革新者を以て任じては居なかつた。彼はた

し、彼は政治家の命令に従つて、敢へて少しも反抗的態度を執らなかつた。かやうに、彼の一生は始終従順であつた。彼は戦を好まず、反抗を避け、諍論に遠ざかつた。彼は平和の使徒である、彼は相愛の権化である、彼は全人類の幸惠を願求する代表者であつた。

彼は四海同胞主義を有つてをつたから、身は當時名門の出でありながら、決して貴族の生活をしやうとはしなかつた。また學問や勢力によつて僧侶に階級を立てやうともしなかつた。即ち彼は學問上にも生活上にも徹底したる平民主義であつた。また一個の教會を組織して自ら長となり、寺院殿堂を建設して宗教的勢力を示さうともしなかつた。また彼は儀式に拘泥して、いかめしき道具を飾らうともしな

されば彼は都を追放せられても一言も之れに向つて不平がましいことを云はなかつた。こは一は以て常に日本憲法の創建者聖德太子を「日本の教主」として尊崇して居た彼が、自から身を以て國法の重んずべく、如何なる場合に於ても、國民は國法に隨順すべきことを示したものである。否、そればかりでなく、寧ろ却つて、これあるがために邊鄙の傳道が出來ると喜んだのであつた。また異教者は彼を殺害せんがために彼の住處を尋ねた、然し、彼はこれを防ぐこともせず、それかと云つて逃げ隠れることもなく、唯々として殺害者に面會した、その態度は少しも亂れず、極めて平靜であつた爲め、異教者は彼の威容に打たれて無二の信者となつた。また彼は時の政治家から彼の教義宣傳を停止せられた。然

箇條の宗教改革を叫んだことは、非常に花やかで壯快であつた。然し、親鸞は決して自ら佛教を改革しやうとは思つてゐなかつた。「親鸞さらに珍らしき法をも弘めず、如來の教法を我も信じ、人にも教へ聞かしむるばかりなり」といひ、『三國（印度、支那、日本）の高僧みなこの一宗を興業す、我が勸むるところ更に私なし』と述べた。彼は自ら愚者と名乗つて師匠たるを嫌ひ、信奉者たることに甘んじて改革者たるを念はなかつた。すべて人生の流動は、一に自然法爾の然らしむるところであり、自己一人がこれに反抗するは、自然の生命生成に對する反逆であるとは、彼の衷心に湧き出る信仰であつた。彼は、たゞ生命の展開にさしまかせて、從順なる生涯を送つた。

知せず」ともいひ、彼はすべて裁きの心を捨てゝ萬人を愛したのである。

彼は能く一般人からルーテルに比較されてゐる。即ちルーテルが從來の修道院生活の宗教を一變して家庭的生活の新教を樹立した點は、親鸞が高山や森林の寺院に在つてのみ佛道修行は可能であるといふ從來の遁世的處世觀を捨てゝ、資生産業即ちこれ佛教の所謂家庭的宗教觀を樹立したと相似てをる。けれども、彼は決して從來の佛教に反対して、新らしい佛教を建てたとは自ら意識して居なかつた。ルーテルが形式の上に於いて著しく目につくことは、ルーテルの宗教改革が甚しく政治的關係を有し、意識的に自から宗教改革者を以て任じて居たことであつた。その九十五

り、同一目的の參與者であるのである。この信條は支那における阿彌陀佛の信仰者曇鸞（西元一四七）が「四海兄弟」といへることによつて宣明せられ、親鸞また正さしく之に啓發せられて「御同胞」「御同行」と呼んだ。そして、我は師であり、我が教團の人々は弟子であるといつた風な、上下の區別をつけなかつた。また職業の上に一定の規則を設けず、苟も絶對一如の宇宙の生成に參與しつゝあることを信ずるものならば、たとひ野山に獵する者でも、一國の政治を司るものでも、貴賤上下の區別なく、共に握手したのであつた。また彼は他人が過去に作つた罪惡を惡まなかつた、たとひ、人を殺し物を盗んだ者でも、一たび信念に目醒めた者は親を一にする永遠の同胞として親み合つた。親鸞は善惡の二つ總じて以て存

謂ゆる阿彌陀佛は、決して宇宙創造の佛でもなく、また人類の罪惡を罰する佛でもない。すべての親が眞實に我が子を愛するやうに、萬人の心をいつくしみ、萬人の幸惠を念じ、萬人の生命を力づけしむる佛である。彼はこの佛を「色もなく、形もましまさざ」と云つた。色もなく形もないと云ふことは、人爲的構想を以て局分することを得ないと云ふ意味である。物とか心とか特別の存在にあらざる宇宙の生命を意味する。特別の存在にあらざるが故、現實の内面に於てその生命に觸れることが出来る、萬人がこの生成に目醒めると、萬人はこのまゝ各自の生活に永遠の意義を見出し、またたり無上の幸惠に浴することが出来る。それゆゑ、萬人は、人種の差別と生活状態の相違とを問はず、このまゝ兄弟であ

都に入つてからも、敢えて一處に定住せず、心の動くまゝ、他人の招くまゝに諸處に住家を移して生活した。そして、訪ひ来る者のために信仰を語り、異郷の友に書信を送つて精神上の交通をした。またいろいろの教書をも造つた。その教書の多くは、無學無才の人々にも、よくわかりやすく信仰と教義とを傳へるためにあつた。かくて、九十歳(三〇三)の十一月二十三日から、いさゝか病氣にかゝつた。「我が屍は河に捨てよ、決してく、煩はしき葬送の儀式を飾るな」と彼はかういつて二十八日の正午に瞑目した。その時、彼は昔釋尊が涅槃に入り給ひし時の形に倣つて、静かに嚴かな容姿を残した。

彼は阿彌陀佛を信仰し、阿彌陀佛の精神に生き、これを以て人生の福祉と死後の幸恵とに與ることを喜んだ。彼の

を述べたものである。彼の傳道は、決して他教徒が教田を攪亂するといった風に、侵略的ではなかつた。彼は去るものには追はず、來るものだけを迎へて、敢えて他教を排斥せず、異信者と諍はなかつた。人生のすべては、或る大きな力の流動とみた彼は、何事もその移り行くに任せて、人生にも社會にも反抗しなかつた。けれども、この自然法爾の生活は、却つて人々の慕ふところとなつて、稻田を中心とした其の附近には、多くの同信者が出來た。彼は二十年間そこに暮した。そして、六十餘歳(三三三)になつて、我が故郷たる京都に歸らうと思ひ立つた。京都と常陸とは五百哩ほどの距離であるが、彼は行く道を説き信者を得て、彼處に一ヶ月、此處に半年といつた風に傳道の旅を續け、二ヶ年の後漸く京都に入つた。京

く大師聖人(法然)の宗教の恩致である」と之によつても彼が追放當時の心理状態をも察することが出来る。

彼は五年間、追放の地に生活した。妻も、また彼を慕うて越後へ來た。この間に多くの信友を作つた。然るに、一千二百十一年の冬、追放は赦されて都へ上り得ることとなつた。彼は直ちに都へ上つて師の法然に面晤しやうとして旅立つたが、途中で法然は已に死去したといふ通知に接した。「今は都へ上るも詮ない、寧ろ邊鄙に止まつて同信の友を作るに如かぬ。」彼はかう云つて越後から南に行き、日本の東のはてなる常陸の國稻田に止まり、こゝにあつて信仰を鼓吹する傍ら、筆を取つて『顯淨土眞實教行證文類』六巻の稿を起した。その稿は五十二歳(三三酉)にして完うした。これ彼の教義の根本

た。

親鸞は、遂にこの追放の宣告を受け、妻子と別れて遠く北日本の越後へ下つた。當時京都以外の地は未だ殆んど文明の空氣に觸るゝとなく、風俗の粗野文通の不便は想像以上であつた。而かも罪なくして彼はこの異郷の地に流竄されたのであるけれども、彼は決して時の朝廷や、迫害を加へた他の佛教徒を呪はず。寧ろ此の如き人生の悲劇は信念を鍛ゆる無上の機縁たることを痛感したものである。後に彼は云つた、「予はかの時、都遠き邊鄙に追放せられたればこそ、我が信念を邊鄙の人々に勧めることが出来たのである。この意味において、追放の宣告は實に傳道の使命であつた。邊鄙の地に入つて、同信の同胞生活を營むことの出来たのは全

つゝ、而かもそこに眞實の宗教的信仰を得ることを教へたのである。親鸞は、今やこの教に接した。そして日頃の疑團は朝日の前の霜のやうに釋然として解けたのであつた。

親鸞は三十一歳の十月に、妻を娶つた。妻は時の關白九條兼實公の娘であるといふ。翌年一子を擧げた。かくて彼の家庭は極めて平和であつた。けれども、それは唯四年間の短日月であつた。一千二百〇七年、彼が三十五歳の春、悲しき運命が彼等の上に見舞うて來た。それは法然派の阿彌陀佛の宗教が日を追うて隆盛を極めたため、他の教徒がその勢力を嫉んで迫害を加へたのである。即ち他の佛教徒は時の朝廷に誣奏して、法然一派の宗教を停止せしめ、法然の弟子を死刑に處し、法然及び親鸞を邊地に追放せんとしたのであつ

しなければならぬといふ規定であつた。然し、親鸞は、この點に非常な疑があつた。人間には食の本能、性の本能がある。この本能を全く絶たうとすることは、取りもなほさず精神上に何等かの缺陷を生ぜしむることではあるまい。若し果してさうだとすれば、これは自然の方則に背いたことではないか。そして、かやうな反自然的生活でなくては、眞に精神的光明を見出すことが出来ぬとしたならば、それは人間生活の現實に反くことではないか。人間はたゞ人間として、あるがまゝに社會的家庭的生活を營みつゝ、而かもその上に精神的光明に觸れ行く底の宗教を欲するのである。然るに法然の教へた阿彌陀佛の信仰は正にそれであつた。法然は、家庭において産業を營み、人類の物質的福祉増進に關與し

實の精神的光明を見出すことが出來なかつた爲め、學術や聲譽や、同人に尊敬せらるゝこと等に對しては満足してゐることは出來なかつた。彼は、たゞ一人で人生問題に對する苦勞を續けた。その間は實に二十年間であつた。然るに廿九歳の春、彼は遂に法然（一二三一—一二三三）の門を叩いた。そのころ、法然は、京都の東山の麓にあつて、阿彌陀佛の信仰を鼓吹しつゝあつたのである。親鸞はこの聖人に遇うて有體に自己の煩悶を訴へた。法然は自己の信仰の奥底を叩いて彼に聞かせた。彼は二十年間の精神的煩悶が一時に去つた。かくて、法然の弟子となつた。

由來、佛教の僧侶は家庭を出でゝ生涯妻を娶らず、魚鳥の肉を斷つて菜食に生き、全く普通人の生活と違つた生活を

内事にたゞさはる名門であつた。従つて、彼は生長の後、貴族の一人として政界に雄飛することが出来る境遇であつた。けれども、幼年のかき兩親を喪つたゆめ、幼い胸の底にも深く人生問題を考へるやうになつた。そこで九歳の春、名門の家を出でゝ佛寺に入り、佛教の儀式に従つて僧となつたのである。京都の東北に聳ゆる比叡山の寺々は、當時日本における唯一の佛教大學とも稱すべきもので、佛教僧侶は多くの山の寺々に寄宿して學問をしてをつた。親鸞聖人も、やはりこの山に登つて研鑽に努めた。けれども、彼の精神には何等の根底的な光明に接することが出来なかつた。年を重ねる間に、學術と實行とは多くの僧侶達より高く秀でゝ、師匠も友達もこれを敬はぬものはなかつた。然し、彼自身は、眞

の宗教は、十派の本山、二萬五千の寺院及び布教所を有し、日本の内地は勿論、臺灣、樺太、朝鮮等の新領土を始め、東部西北利亞、山東直隸の兩省、並びに楊子江沿岸、香港、上海等の支那の各地、遠くは南北兩米の大陸、布哇等の各移民地に涉つて、多數の信徒がある。それゆゑ、この宗教を闡明することは、やがて全國民の思想の根底を究明することに外ならぬ。そして、これを究明すれば、日本人が如何なる國際的觀念を有し、如何なる人道的思想を抱いてゐるかを知ることが出来る。

日本の首府が現今の東京に移つたのは、今から五十年ほど以前である。それまで、日本は約一千五十年間、京都を以て帝府と定めてをつた。親鸞は今から七百五十年前、この帝府なる京都の附近で生れたのである。彼の家格は、代々帝室の

義務を有する。前にも述べたやうに、佛教は今から一千三百七十年前日本に傳はつた。その根本の趣旨、根本の理想が、人類の安樂と善徳と眞智とを向上せしむるにあることも前既にこれを述べた。由來、佛教は日本において、この理想の水を全國至るところに灌いだのである。そして、この理想によつて、國民性が新に生んだものが親鸞（二二三—二三三）の宗教である。これを淨土眞宗と名づくる。この宗教は、今や凡そ七百年の歴史を持つて居るけれども、その思想は終始一貫、血より血に傳はつて變化してをらない。またこの宗教は全國に十派の教團を結んで居るけれども、その信念は各派共通、人より人に融けて何等の諍論も起らぬ。かくて、日本全國民の過半數は、實にこの宗教の信者または敬賛者である。現にこ

上に述べたやうに、我が日本の佛教は、元來人類の現生活における、博愛的精神の王國を建設するを目的としてゐる。その精神に育てられた國民全體は世界の人道のためには死もまた辭するところでない。萬一、この人道に反するものがあるならば、その自國人たると他國人たるとを問はず、佛教徒たると異教徒たるとを論ぜず、極力覺醒せんば止まないのである。日本が今日までに戦つたのは、實にこの理想によつてゞあつた。現に、今回の歐洲戰亂に際して日本が參戰せる目的も、またこゝに存する。我等は、世界の平和と人道とのために參戰したのである。その他には一點の野心も陰謀もない。

我等は以上の事實を、國民の内的信念の上から證明する

らある。けれども、日本國民の大多數は、總べて佛教信者なるを以て、かゝる無信仰者の言論に雷同しやうとは思はない。寧ろ却つて、この無信仰者を警告することに努めてをる。彼等無信仰者は利己主義の立場から國際問題、通商問題等を解決しやうとしてをる。彼等の中には、諸外國へ向つて耻づべき反道徳的行爲をすら敢へてするものがある。けれども日本國民の大多數は、常にこれを快としない。國民の理想に反するものとして匡正に努めてゐる。憐むべき信念なき者共をして徒らに叫ばしめよ。されど、愛の太鼓は喧囂を破つてひゞき、眞の光明は暗黒を拆きて輝く。彼等無信仰者は今や眞理の前に彼等の假面を剥がるべき時が近きつゝあるではないか。

我が日本に傳はつた佛教は、寧ろ積極的人生觀である。それは、肉體と精神とを滅亡することを理想としてゐない。却つて現在の生活そのものを向上して、實生活の上に力と命とを齋し、以て人類全體の幸惠を増進することを目的としてゐる。換言すれば、現實の上に精神的王國を建設せんことを理想としてゐる。宇宙の大精神に基いて、人類各自の意志の自由を尊重し、互に愛の春雨に潤ひ合つて、そこに精神的樂土を建設せんとするのである。それゆゑ、かゝる理想に生きつゝある我が日本の佛教徒は、排他の思想、攻擊の態度を以て最大の罪惡と心得てゐる。固より、日本人の中にも、無信仰、無宗教の一團がある。彼等はともすれば國際道德の觀念を排斥して利己主義的、排他的自己本位の言論を弄ぶことす

念を明にするを以て目的とする。第三、佛教は人類の迷妄をひるがへして悟達に入らしむるを目的とする。人智は最初甚だ暗いけれども、これを磨くに従つて漸次に光彩を放つものである。佛教は人類にこれを教へて、眞實の智慧を開かしむるを目的とする。約言すれば、佛教は人類の苦惱と罪惡と迷妄とを捨て、安樂と善徳と眞智とを開發せしむるものである。かくて世界の人類をして、ます〳〵文化的の開展をなさしめ、最眞最善最美の世界たらしめんとするのである。

今日まで西洋諸國に紹介された佛教は、主としてその消極的人生觀の一面に過ぎなかつた。即ち、人生の苦惱を脱するため、肉體を滅し精神を亡ぼして虚無となることを目的とする消極的佛教に過ぎなかつた。けれども、支那を経て

とは親密なる交際が結ばれて居たのである。これ日本國民の四海同胞思想が、佛教思想によつて殊に一層深められたために外ならぬ。かくて、平和は永く持續せられたのである。佛教の目的には三種ある。第一、佛教は人類に苦を脱れ樂を得せしむることを目的とする。人類には病氣とか天災地變とかいふ肉體的の苦がある、また心配とか不如意とかいふ精神的の苦がある。この肉體的と精神的との苦を脱れしめて永久の安樂を得せしむるが佛教の目的である。第二、佛教は人類に惡を廢め善を修めしむることを目的とする。人類は道徳に背いた種々の惡行をする傾向がある。人類は正義に戻り、世界を亂し、他人を苦めるなど云ふことを行ふことがある。佛教は、これら總べての惡行を廢め、正義道徳の觀

てゝ世界平和の象徴とせられた。また光明皇后は觀音菩薩の木像を彫んで仁愛の象徴とせられた。爾來、日本の各州に建設せられた寺々は、すべて平和と仁愛とを佛陀に祈るためであり、また平和と仁愛とを國民に宣傳せんがために、政府、又は有志家が建立したものである。かくて正義を重んじ、仁愛を尊ぶの思想は、脈々として上天皇より下萬民の血管に流れ渉つた。さながら太陽が初めて東天より出でて四海に輝き萬物を蘇生せしむるやうに、佛教の仁愛の思想はよく「日出づる國」の精神的光明となつて輝いたのである。支那朝鮮の交通は、極めて圓満に、極めて親密に行はれた云ふ迄もなく、中古日本人の地理的概念は極めて狭かつたため、歐洲諸國との交通は全く開けなかつたけれども、東洋の諸國

ども、そのうち特に我等日本人に感化を及ぼしたものは、仁慈の思想であつた。日本人が建國以來、國民の理想として奉じ來つた一視同仁の思想は、よく佛教の仁慈の思想と合致したために、佛教は枯草に火の燃えつくやうな勢を以て、全國民の胸底に燃えうつゝた。そして、互に相いつくしむ博愛の觀念が一層明瞭になつた。特に病めるものをいたはり、貧しきものをあはれみ、弱きものを助けるといふことは、國民として、佛教徒として、先づ直ちに實行せねばならぬと信じ切つた。光明皇后（光明天皇）は、乞食の癩病患者をさへ介抱し濟生を以て一生の仕事とせられた。用明天皇の皇子聖德太子（五十四—六三）は、施療院を建てゝ病める貧しき者の世話をされた。聖武天皇（七一—七五）は五丈三尺五寸の佛陀の銅像を立

べて同じく兄弟である。人種の異なると、政體の異なるとは、無論敵といふ意味ではない。世界人類は同一平和の兄弟と融け合つて、こゝに人類の福祉が永遠に持續せらるゝのである。日本人は全くこれを理想としてゐる。どうして無謀なる戦を好むものぞ。我等の血潮は平和の念願によつて流れである。たとひ、民族と國籍と宗教とを異にしてをつても、互の胸に通へる愛の流に棹して、世界的なる精神の王國に向つて進みつゝあるのである。

釋迦の宗教が支那朝鮮を経て我が日本に入つたのは、今から凡そ一千三百七十年前、即ち西紀五百五十二年であつた。固より佛教は、印度及び支那において早く既に多くの宗派に分れ、その哲學的大系の上に種々の異説があつたけれ

まゝ日本國民の理想である。そして、この理想は、更に佛陀の宗教が日本に入り來つてから、一段の光力を増して日本人の胸底に培はれた。日本人は、その祖先たる神の意志と、その教主たる佛陀の意志とによつて、萬世不朽（まつりう）の國民性を形作つた。この國民性は、上天皇より下萬民に至るまで、總べての人々の血潮に溢れてをる。今より七年前に神去りませし先帝

明治天皇は、この精神を國の歌にうたつて、次のやうに宣らせられた。

四方の海みなはらからと思ふ世に  
など波風のたちさわぐらむ

四方の海に浮ぶ國々、地球全面に生くる人々、それらは總

教國に敵對するであらう。陰險なる日本の政治家は、慥かにこの宗教政策を用ひて、外國侵略を密謀しつゝある」と。この檄文は早く日本にも翻譯せられて、一部國民のよく知る所である。けれども、この記事が事實無根の誣言であることをも信じてゐる。日本人は強いて戦を好まない。況してその信ずる宗教思想の上からいつても、決して戦を好むものでない。

日本建國以來約二千七百年、その間に我等日本人の血液となつて流れつゝあるものは仁慈の觀念である。日本人がその祖先として日夜崇敬する神は、「太陽が普ねく世界を照したまふが如く仁慈を垂れたまふ神」といふ意味を以て其の御名としてをられる。そして、この神の仁慈の意志は、その

督の主義に違反してをるものは恐らくないであらう。基督教は「隣人を愛せよ」といふことを標榜して、何處までも博愛を中心としてゐる。この點は佛教と同じである。それゆゑ、佛教徒たる我が日本人は、常に基督教國を以て平和博愛を理想とするものと信じてゐる。然るに獨逸皇帝が、基督教徒を聯合して佛教徒を征服せんとする思想を、自國のギムナジユムに鼓吹しつゝあるといふ事實がある。これを聞いた我等日本人は、事の餘りに意想外なるに驚いて、たゞ呆然たらざるを得ない次第であつた。一昨年の冬、獨逸の或る有力なる經世家は、その國民に檄を飛ばして云つた、「日本は佛教國である。従つて、その宗教を同じくせる支那、印度等の東洋人を巧みに誑らかして、勢力をまとめ、以て必らず全歐洲基督

齋し來りつゝある。日本人が意想外のことゝして怪むのは、實に當然ではないか。

日本は佛教國である。けれども、佛教國なるが故に基督教國を敵視し憎惡しやうなどゝいふ考へは夢にも持たぬ。これ佛教の眞精神に悖戾してゐるからである。然るに日本人は慥たしかに、次のやうな奇怪なる事實を傳聞してゐる。それは彼の獨帝カイゼルが、東洋人は基督教徒でないといふ點から、巧妙なる手段を以て、その排斥を獨逸國民に鼓吹したといふ事實である。獨帝は巧なる繪畫を描かせて彼國における幾多のギムナジユムに掲げしめた。即ちその繪畫は、歐洲大陸の基督教國が聯合して佛教國を征服しなければならぬといふ事を暗示したものであつた。然し、この繪畫ほど基

九百〇四年から翌年にかけた二年の大戦争であつた。日本はこれがために、幾多の生命と莫大の資財とを泥土と海潮とに捨てゝ仕舞つた。けれども、これ決して、我が日本が外國の領土を蠶食せんがためではなかつた。また我から好んで戦を挑むだのでもなかつた。その證據には、日本はたゞの一心も露國から償金を貪らず、且つ又、和議成立の上には、東洋の平和のために、露國と戦争以前よりも一層親密なる國交を結んだではないか。實に日本人は有史以來、嘗て一度も、外國を蠶食せんがために戦つたことはない。日本人は常に世界の平和を祈つてゐる。人類互に手を握つて、平和と幸福と共同と秩序とのために慈悲の祈りを捧げてゐる。然るに、西方から吹く風は、十數年前から、しきりに「黃禍」といふ聲を

それ以上強いて彼を攻め亡ぼさうとは仕なかつたではな  
いか。次に我が日本は一千五百九十二年、及び一千五百九  
七年に、朝鮮と支那とへ兵馬を送つた。けれども、それは日本  
を輕蔑して彼等の屬國のやうに取り扱つたためではなか  
つたか。爾來三百年、我が日本は一度も外國と戦つたことは  
なかつた。然るに一千八百九十四年には清國と國交断絶し  
て血を流すこと二年間であつた。これも、我が日本が好んで  
したのでないと云ふことは、世界各國の是認するところで  
なかつたか。その證據は、あの戦争終局の後、露、獨、佛、三國の忠  
言を容れて、高價な血稅によつて譲り渡された遼東半島を  
ば、毫末も執着なく還附したことを以つても知らるゝでは  
ないか。世界各國の耳目を聾たせた日露戦争！それは一千

ない。全人類の愛のため、世界平和のために、如何なる暴戾殘虐に對しても忍び得るだけは忍んで來たのであつた。日本は今日まで四五回外國と戰つてゐる。けれども、そこには如何なる野心も陰謀も持つてゐなかつた。日本には恐るべき、憎むべき、征服と侵略との貪慾なる記錄を殘してはをらぬ、見よ、我が日本にあつては西紀二百年に神功皇后が朝鮮を親征せられた。けれども、それは彼の國を擊ち亡ぼさんがためではなかつた。たゞ彼の朝鮮が平和上の約束を履行しなかつたために、涙を呞んで彼の國に覺醒を促がしたのみではなかつたか。次に我が日本は、一千二百八十一年に蒙古の來寇を受けた。それは實に無謀な、實に悖徳極まる仕打ちであつた。けれども、日本人はたゞ防禦の戰に勝つたばかりで、

# 日本人の大多數を支配する親鸞教徒の理想

黄禍といふ言葉が西の方から東洋の國々に聞こえ涉つたことは、慥か今から十數年以前であつた。奇怪なるこの言葉、眞に奇怪なる言葉であると、我等日本人は驚いたのであつた。我等日本人は衷心から全世界の人類を愛念する。特に東洋と西洋とを問はず、我が日本文化の優れた教師となつてくれた各文明國の人々を尊敬し稱讃してゐる。そこには人種的偏見も宗教的偏見もない。如何なる民族、如何なる國民、如何なる異教徒でも、決して排斥しやうとする考へはない。日本は有史以來今日まで約二千七百年を経過してゐるがその間、未だ曾て能動的に諸外國へ戦鬪を挑むだことは

ん事を望む。若し之に對して疑惑又は感想あらば、希くは之を書き送られたし。下名等は之に對して更に回答を吝まぬであらう。

終りに臨み下名等は將に來らんとする平和の曙光の前に此の文章を手にせし紳士淑女諸君に冥助あらん事を佛陀に祈り奉る。

大正七年六月

今 井 喜 八  
松 谷 元 三 郎

めて簡略なるものを艸し、これを諸外國に配布せんとの志を起し、先づ此の書を英佛漢各國語に翻譯して諸外國の紳士淑女に頒つこととした。下名等は、官廷に椅子を控へる政治家でもない。また直接各國と通商する貿易家でもない。たゞ、親鸞宗の名もなき一個の教徒にして各自の天職に従事せる一市民である。それゆゑ、我等は政治的外交的の意味によつて此の書を諸外國の紳士淑女に贈るのではない。たゞ日本人として、特に親鸞の教徒として、我等大多數の日本人が衷心の信念と理想とを披瀝して、日夜愛敬せる紳士淑女に聞いて頂きたいといふ願の外に他意はない。下名等は諸外國の紳士淑女が之に因りて日本が有する理想と其の宗教とを知り、依りて以て日本に對して正當なる解釋を下さ

せしめんと努め、一步も人道と正義とに背かざらん事を期しつゝある。而してこの正義と人道との價値は、多數國民の有する宗教——即ち親鸞主義より起りたる平和主義に胚胎し、全く四海同胞主義、人道主義の極致である。此の多數の教徒は現に之を實行し、榮光を天に輝かし平和を地に來すべく努力しつゝある。故に日本に親鸞主義者の存在する限り日本は正義と人道とに背かず、榮光と平和とに向つて努力するであらう。

されど、此等の貴き主義は未だ諸外國に宣傳せられず、諸外國は、動もすれば日本を誤解せんとするは、日本に對してよりも、諸外國に對して悲むべき事である。乃ち親鸞主義者中の有志は、相諮詢つて、此の人道と正義との宗教の概要——極

るの結果となつた。素より日本にも從來はさる一種の奸諦なる利己主義の商人の一群——政商——なるものあり、戦争を機會として私利を計らんとする者もあつたけれども、こは極めて少數の政商にして、決して健全なる精神文明を有する日本國民ではない。また、今次の大戦が勃發せし後も、頻りに獨逸の物質文明を謳歌し、又は其の哲學に心醉して獨逸に同情するかの如き口吻を洩す者もないではない。けれども此は極めて偏狭なる學徒と、奇を好んで他人を嚇かし独り自ら快からんとする少數者であつて、決して健全なる精神文明を有する日本國民ではない。

健全なる文明を有する日本國民は、獨自の文明を以て、自ら人道と正義との價値を發見し、之に依りて其の國を發展

ぬ。日本は他より強要せられて戦争に参加したのでもなければ、事情已むを得ず中立を破つたのでもない。軍國主義、侵略主義の淵叢を剿滅し、其等の主義者をして反省して、其の文明に立還らしめんが爲め、正義と人道との戟を執つたのである。苟くも日本を理解せる者の決して誤らざる正當の解釋は箇様でなければならぬ。

然るに日本は開戦以來多少經濟上の變革を來し、從來の貿易の輸入超過を逆轉し、正貨の流入ありし爲め、日本は恰かも戦争を喜ぶ國民なるかに誤解せられ、常に日本を誣ひて他の善き同伴者より離間せんと力めつゝある者をして、「日本は自ら好戦國民たるのみならず、他の戦ふのを好む國民なるかの如くに言ひ觸らされ、善き同伴者に誤解を生ず

## 緒 言

日本が世界の大戦に参加してより既に五ヶ年此の間日本はあらゆる力を振ふて戦争の效果を能率的ならしめんが爲めに努力し東洋より獨逸の勢力を驅逐したるのみならず、進んで南洋、地中海、東洋大陸に其の威力を示し、其の上物資の供給等の諸般の便宜を以て聯合國の一員たる義務と責任とを盡し、將來も其の力を傾けて之に從事せんとしつゝある。日本がかく全力を注いで戦争に從事して、毫も他意なきは、必ずしも日英同盟の義に従ひ、其の條章に制限せられて然るのみではない。全く正義と人道との根本義より奮ひ起ち、眞の精神文明を擁護せんとするが爲めに外なら



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